

Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 24.

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Vol. II.

UNITED F. MISSIONARY SOCIETY.

In the Missionary Register for the present month, is inserted letters and journals from the places and dates which follow. We have given a brief view of the most important facts contained in them; our limits not permitting us to communicate the matter in full.

UNION MISSION.

A letter from the Superintendant of this station, to Domestic Secretary, New York, under date of Aug. 18, informs, that the Osage chiefs passed the mission establishment, on their way to Fort Smith, to deliver up a murderer to the commanding officer at that station; and to settle the existing differences with the Cherokees. The murder was committed last year about January, and after so long a time, they had agreed to give him up. From another letter, dated the 26th of the same month, we are informed of the escape of the murderer about 50 miles from the post. The Osage chiefs are anxious to settle all difficulties, with the Cherokees, notwithstanding the Cherokees lately took from them 80 horses, and killed a man who attempted to regain his property: Forty of the houses have not been recovered.

As we conceive some items in the Journal to be of considerable importance, we shall take a brief notice of those the most so. In the Journal of the above mission for May, under the head of 'Indian Laborers,' there is an

ingenious and pertinent remark by a respectable old Indian, a laborer of the family, which will no doubt have due weight on the minds of the Indians. "My people, (said he) told me that if I should work, I would become a woman; but look, I am a man still, and can now cloathe my children handsomely, while those who are lazy, are poor and vicious." The laborers at this station continue to exercise great patience and contentedness.

Emigration to the South is becoming common, and it is impossible to calculate the extent to which it will be carried, in the course of a few years. The empire of Mexico it appears is the principal place of resort.

Claimore, a chief, whose name has often been mentioned in our Missionary extracts, was astonished and pleased with the improvements made on the missionary form. He encourages the missionaries to persevere. He rests under the hope that his children will learn and adopt civilized habits.

There are 12 children in the care of this family. Eleven in school and one learning the blacksmith business. Families living near the station labor with them, and a number of native females are working at various branches, connected with housewifery, &c. Very good prospects, truly.

In the Journal for July, we notice several particulars. Under date of July 4th, the Journal mentions the

scarcity of provisions in the Arkansas, particularly about fort Smith.

It will be recollected that a chief named Maineh Persha had resolved to adopt civilized habits, and, had accordingly commenced learning to labor. From the journals before us we perceive, that after the sincerity of his intentions was tried, he, together with his wife and children, were cloathed and taken to the table of the family. He wishes his wife taught, and offers to labor to pay her boarding till he is assisted in forming a settlement.

Purchasing a boat and having men to work it, has been found to be a saving to the society of about five hundred dollars yearly.

On the 21st, an addition of two was made to the school. The total eclipse of the moon on the 22d, was viewed by the Indians, as ominous of an approaching calamity. They were under the impression the moon was dead.

GREAT OSAGE MISSION.

The family, owing to the state of the river were unable to obtain any breadstuff from the 9th to the 12th of June, during which time they were necessitated to use boiled wheat as a substitute.

An attempt has been made to translate a few chapters of the Scriptures into the Osage language, by Mr. Williams, the interpreter. How well he may succeed is not known.

On the 10th July three, and on the 12th, two children were received into the care of the family.

Game is becoming very scarce in the bounds of the tribe. It is expected they will soon remove back to the village near this station. The journal observes, that if nothing else, starvation will drive them to the cultivation of the ground, their prospects in hunting being very dull.

In the commencement of this month a good deal of sickness was experienced in the family; but towards its close all were in a great measure restored to health.

CATARAUGUS MISSION.

On the 26th September, at which time the Journal commences, the school was visited by two gentlemen, ministers of the society of friends, who heard the children read and spell. They were much pleased with the proficiency they had made in the acquisition of the English language; expressed their approbation of the management, and regulation of the school; distributed some small books among the children & pursued their journey.

The quarterly examination of the school took place on the 30th; when many of the chiefs and parents were present, and looked on with pleasure, while their little offsprings performed their lessons. Both the teacher and the parents were well pleased at the attainments of the pupils. After the examination, the children were permitted to visit their parents for a few days. On the 4th of October, they were ready to enter upon their studies with renewed diligence.

On the 10th the superintendant visited a sick Indian at the village. Ho

appeared to be submissive to the will of the Great Spirit, and looked on his dealings towards him as coming from a wise disposer of the lives of his creatures. The superintendant gave him such instructions as he was able to understand.

A counsel was held on the 19th at the instance of Red Jacket, a Seneca chief, violently opposed to civilization among them. The Christian party came forward with strength, and gained a decision in favor of the education of their children.

On the 30th, an Allegheny chief, brought six promising children to be placed in the school. Three of the number were his own.

INDIA, WITHIN THE GANGES.

A letter from India, written by Rev. J. A. Jetter, missionary in that place, gives some facts which bring to our knowledge a custom not generally known. One of the school pundits, (we presume teaches,) after obtaining liberty to go home to get married, requested Mr. Jetter to give him some money. Mr. J. remarked, that he had lately received his salary, and counselled him to use economy, & not make his feast more costly than his means would admit of. Upon which he replied, 'I do not mean the money the marriage feast, but for the purchase of my wife.' It appeared on further inquiry, that his friends had payed a part of the purchase money; that if he did not pay the remainder demanded, he would lose both money and bride. He had never seen his intend-

ed spouse, but was informed that she was eleven years old! He was 24. The only argument he could produce for the course he pursued in this matter, was *custom*.

CEYLON.

The labors of the missionaries, Messrs. Poor and Meigs, in Ceylon, have been blessed. There have been seventeen converted natives admitted to the church in that Island; three of whom preach the Gospel. There are 22 free schools, containing 1500 scholars, which have been established by the missionnries; in which are a number of pious persons not yet members of the church. The education of the youth of this heathenish people, is the best means, which can be adopted, to ensure the success of the Gospel among them. Thereby the good seed of it, is planted in their memories at least; God can make it strike the heart, and it will bring forth fruit to his glory. It is the only way to overcome, effectually, the superstitions and customs which have obtained amongst them, and also the only way, whereby they will be able to introduce the Scriptures to advantage among them. One thousand well instructed youth will be an army in the field of enlightened principles opposed to the superstitious rites of the ignorant and untaught community; and if one half of these should have but half the zeal manifested by some of the first scholars in the boarding school of the missionaries, the Island will be overrun in a few years, with witnesses of the cross.

From the New-York Observer.

PITCAIRN'S ISLAND.

We have inserted below from the London Evangelical Magazine for November, some late and interesting intelligence from Pitcairn's island. It is well known to most of our readers, that the settlement on this island owes its origin to the mutineers of the British armed vessel the *Bounty*. In this year 1789, this vessel, while employed in the Pacific Ocean, was taken from her commander, Lieutenant William Bligh, by 25 of the crew, who put the Lieutenant and 18 of his men into the launch, which, after a passage of 1200 leagues, providentially arrived at a Dutch settlement, on the island of Timor. The mutineers proceeded with the vessel to Otaheite, where 16 of the 25 desired to be landed, and most of them were afterwards taken and sent to Great Britain for trial. The remaining 9 after making a short stay at Otaheite, where they took wives and six men servants, proceeded to Pitcairn's Island, which was at that time, uninhabited, and out of the common track of European vessels. Here they destroyed the ship, and remained in entire obscurity until the year 1808, when they were accidentally discovered by Capt. Folger of Boston, who learnt that about six years after they landed, their servants attacked and killed all the English, except one venerable old man, (who called himself John Adams, but whose real name was Alexander Smith;) and that the Otahetian widows arose the same night, and murdered all their countrymen, leaving Adams alone with the widows and children. Since Capt Folger's visit several British commanders have touched at the island, and they agree in representing the state of the new colony as remarkably happy and interesting. The young men and women are

olent countenances, and all of them have the most marked English features. The principles of religion and morality, have been carefully instilled into their youthful minds by John Adams, and thus far they have been preserved perfectly chaste and free from all kinds of debauchery. The Sabbath is strictly observed, and prayers are offered up every morning & evening in the most simple & unaffected manner. We are happy to find these accounts confirmed by the following article from the Evangelical Magazine.

"A professional gentleman, who visited the island in December last, communicated to the Directors of the London Missionary Society the following particulars:—

"At the above mentioned period, there were residing on the island 54 persons, of whom 49 were the offspring of the mutineers of the *Bounty*. Seven of the young men were married, and had in all 27 children, of whom 23 were under 10 years of age. John Adams presides as a patriarch over this interesting population. To the utmost of his power, he has endeavored to train them up in the principles of piety and virtue, and they appear to approach nearer to the state of primeval innocence and simplicity than perhaps any other community. Their condition presents a delightful picture of social happiness. The Bible is their directory. Most of them, who are above ten years of age, can read it. A considerable part of their time is employed in offering up praises to the Almighty.—Nearly the whole of the Sabbath is spent in prayer, singing, and reading the Holy Scriptures. Every morning, at four o'clock, they assemble in their respective habitations for family worship, when an appropriate psalm is sung. At eleven, all the families meet together on a green, in the front of their dwellings,

when John Adams reads prayers, and portions of the Scriptures, and one or two psalms are sung. Before sunset, they thus assemble again. Afterwards, they have family prayer, sing the Evening Hymn, and retire to rest.

"This little island is extremely healthy, and produces with very little labor, all the necessaries of life, and some of its luxuries. The scenery, where this interesting portion of the human race have fixed their habitations, is described as peculiarly picturesque and beautiful.

"From this remote, and in various respects, desirable spot, anxiety, however, is not excluded. The number of ships which touch at this island, both English and American, is now much greater than formerly. John Adams is apprehensive that this may lead to an intercourse between strangers and his people, injurious to their morals and happiness. Although possessing considerable physical strength, with the use of his faculties entire, he is sensible of his advancing age, and feels desirous as do the adult portion of his large family, that an individual of weight and excellence of character, to acquire over the people a personal influence, at once just and beneficial, should settle in the island during his life-time. The plans such an individual might form for promoting the education, religious improvement, and social welfare of the people, John Adams would second with all the influence which he himself derives from their confirmed attachment and affectionate veneration.

"It is the desire of Mr. Adams, and his people, that the person who may settle on the island with those views, should be an Englishman, a minister, and that he should be sent out under the sanction of the London Missionary Society.

"As, however, the interesting peo-

ple who thus require the intervention of the Society, do not fall within the recognized sphere of its operations, the directors cannot pledge themselves to contribute towards the expenses either of equipment or maintenance, on behalf of any person going out, as proposed under the sanction of the Society; but they engage to exert themselves to procure for such person, and for his wife, (if married,) a free passage to Pitcairn's Island.

SYNOD OF PHILADELPHIA.

Narrative of the state of Religion.

The Synod of Philadelphia to the churches under their care: praying that grace mercy and peace, from God the Father and the Lord Jesus Christ may be multiplied unto them.

The Synod congratulate the churches that, through the goodness of God, they have been permitted to meet again to consult on their spiritual affairs, to hear of the dealings of God towards them through another year, and to communicate to them a narrative of his merciful kindness towards that section of Zion embraced in their bounds.

From the reports received from the Presbyteries, the Synod find reason for praise and thanksgiving. They rejoice, and they would call on the churches to rejoice with them in the tokens of mercy and of love, which have been vouchsafed to them during the past year. Still it becomes them to rejoice with trembling. As in past years, they find much to deplore, and much to inspire them with renewed determinations to increased exertions, and greater zeal for the salvation of their perishing fellow men.

These causes, as they have been presented to themselves, they would briefly detail to the churches, entreating them to offer to God their warmest prayer for the prosperity of Zion.

Amongst the causes of praise, the Synod would notice the increased at-

tention to the means of grace. This they hail with thankfulness as an event that promises rich blessings to the churches, as it is in the use of these means that the divine blessing is to be expected, and to it alone is promised. —The preaching and ordinances of the Gospel are the great means which God has made effectual in building up the waste places of Zion, and in translating sinners into the kingdom of God's dear Son; and in proportion as these means are respected & observed may we hope to behold the powerful and saving influences of his Spirit bestowed on the children of men. And this consideration they would address to the churches as a motive not to neglect the assembling of themselves together.

The Synod rejoice that many of the churches within their bounds have been supplied with Pastors, and that instead of silent Sabbaths, the voice of prayer and praise ascends from sanctuaries where, for years it had been rarely heard.

Prayer meetings have been considerably multiplied during the past year and in some instances in congregations where prejudices against them existed to such a degree as hitherto to frustrate every exertion towards their establishment. It is matter of humiliation that, in any of our churches and especially among communicants, there should have ever existed prejudices against meetings for prayer which have been so richly blessed in all ages. Still this has lamentably been the case in many of our congregations: and to this, doubtless, they may justly ascribe their barrenness, while others in the use of these and other means of grace, have been so abundantly watered and refreshed. The Synod would earnestly and affectionately recommend to you, dear brethren, to encourage in every way in your power, a means so happily calculated to promote your own edifi-

cation and comfort, attended with such blessed effects upon careless sinners. If you hope to see the outpouring of the Spirit in your congregations, meet frequently for prayer. Beseige, with importunity the throne of God's grace. His promise is sure, "Ask and ye shall receive, seek," &c.

The Synod are happy to state that in some congregations, family worship is receiving increased attention. In many families in which, from their institution, no sacrifices to their author, preserver and bountiful benefactor, were ever offered, altars have been erected on which the acceptable offerings of prayer and praise are daily presented. No longer daring to offend that glorious, and terrible Being who will pour out his fury upon the families that call not upon his name; they lead their children and domestics to God, as to an affectionate parent, to acknowledge his favors, and to ask a supply to their daily wants, and that their souls may be fed with the bread of life, and their feet directed in the paths of salvation. This much and lamentably neglected duty they would urge on the attention of all those of you who are heads of families. As you hope for the blessing of God on your families, neglect not this important duty.

The monthly concert of prayer is observed in most of our churches. Sabbath Schools, those powerful auxiliaries of Christ's kingdom, are augmenting in number, and the report from one of the Presbyteries states the encouraging fact that several teachers and a number of children have, in the school within their bounds, become hopefully pious, and enrolled themselves amongst the friends of Jesus. Catechetical instruction, and Bible classes continue to receive attention. Missionary, Education and Bible Societies, in many of our congregations are in active operation, and other Benevolent Societies have been formed. Synod have heard with plea-

sure that exertions which promise the fullest success are now making in Philadelphia to erect a Mariners' church.

The Lord, the Spirit, has again manifested that his arm is not shortened that it cannot save, nor his ear heavy that it cannot hear. He has graciously revived his people in several of the Presbyteries. Though revivals have not been so numerous as during the last year, yet they call for praise and thanksgiving. The congregations most highly favored are the Third Presbyterian Church in Baltimore, and the churches in the District of Columbia; in the former about forty-five give evidence of a change of heart, and there are many instances of recent awakenings; and in the latter, a work commenced in the last autumn and winter from which some precious fruits have been gathered, although the hopes of the pious, as to its extent and duration, have not been fully realized.

In the Presbytery of New Castle the effects of the revival of the past year are richly experienced, and the cause of genuine piety appears to be steadily though silently advancing. And to the churches which have not been especially favored, considerable number have been added. Perhaps, during no preceding year has the number of accessions to our communion been larger. And the Synod would mention as an encouraging token for good, that in churches where discipline has been greatly neglected, the elders have awakened to its importance, and lend their aid to its maintainance. And they would further notice, as ground at once for encouragement and thanksgiving, that harmony and brotherly love prevail to a more than ordinary degree in our churches.

While the Synod delight to record these marks of Jehovah's presence in the midst of them, and these eviden-

ces that he hath not forgotten nor disregarded the prayers of his people, they are constrained to notice some things which call for deep humiliation before God.

The Synod regret to say, that the crimes of drunkenness and sabbath breaking, are far from being rare. And taking into consideration the abuses attendant on our political elections, deem it to be their care, to have no participation whatever in the angry strife, falsehood, slander and party violence which too often attend the election of civil officers. While our hearts can never be sufficiently thankful for the privilege which, as a free people, we enjoy, of choosing our own rulers, it becomes professing Christians to exercise this privilege in the spirit of candor, of christian love and forbearance. A departure from the dignity of christian deportment, dishonorable to the religion of the gospel, which breathes peace on earth and good will towards men, while it endangers the immortal soul. The practice too of betting on the issue of elections is a species of gambling as deserving reprobation, as when it has reference to the idle, cruel and highly mischievous sports of horse-racing, which christians cannot patronize without partaking in those evil doings which bring down the wrath of God on the children of disobedience. Dear Brethren, Synod would affectionately and faithfully warn you against these heaven-provoking vices. However they may be practiced and countenanced by the world, the end of them is death. They would urge all those connected with them who love the Lord Jesus in sincerity and truth, to increased exertion and liberality in the cause of him who loved them and gave himself for them. The present is a period of uncommon promise to the church. Her circumstances call for your best exertion to increase her resources and her energies.

It is your privilege, as well as duty, to contribute your share in promoting her interest. And shall these interests languish for want of those efforts which it is your honor to make, or of those means which God hath put in your hands. Can you do too much for him, who hath done so much for you? Be not weary in well doing, but abound more and more in the work of the Lord. Be much in prayer, surround his throne of grace with tears and supplications, and determine that you will give a prayer hearing God no rest "till the righteousness of Zion go forth as brightness, and her salvation as a lamp that burneth."

Synod adjourned to meet in the Presbyterian Church, in the City of Harrisburg, on the last Wednesday in October next, at 11 o'clock, A. M.

From the Poultny Gazette.

DAVID BRAINERD.

This devoted Servant of Christ, David Brainerd, entered on the mission to the Indians, under the patronage of the Society, in Scotland for propagating Christian knowledge, in the 25th year of his age, A. D. 1742. He commenced his labors at Kauna-meek, in the wilderness, 18 miles east of Albany. His constitution was slender, and his fare coarse, cold, and most inconvenient. One year he here spent in incessant labors. Good effects were produced in the outward reformation of the Indians, and in some solemn impressions. He was then directed to a station at the Forks of the Delaware. The Kauna-meek Indians were grieved at his departure. At his new station he remarks that "Every thing concerning the conversion of the heathen looked dark as midnight." But he prayed, fasted and labored most incessantly which afterwards proved not in vain.

He not long afterward made a tour to some Indians on the Susquehanna

river, 340 miles in the wilderness.—He was overtaken by storms, and was obliged to sleep on the ground trying his weak emaciated body under only the canopy of heaven. He returned much debilitated; but says: "Hereto God has preserved me. Such fatigues and hardships serve to wean heaven from earth; and I trust will make heaven the sweeter.—In this world, I lay my account with tribulation."

He next visited the Indians in Crosswicksunk, New Jersey. Here his success was pleasing. The word of life was made effectual to the salvation of untutored savages. These Indians were much scattered from 6 to 30 miles. He first preached to 10, who were attentive. He appointed another meeting the next day. The women set off 10 or 15 miles to give notice to their friends. At the end of the week quite an assembly were convened. They urged him to preach to them twice a day and they wished to hear all they could. None opposed. Mr. B. soon had to journey.—They earnestly requested him to return to them. Upon conversing with them individually, he remarks; "It is amazing to see how they received and retained the instruction given to them; and what a measure of knowledge some of them had acquired in a few days." Their hearts were impressed. A female said; "I wish God would change my heart." A second: "I want to find Christ." An old chief bitterly wept.

Mr. B. returned to the Forks of the Delaware. He here found some of the Indians, to whom he before preached, convinced of sin; who during the public service wept much.—His Indian interpreter, having for some time been in trouble of mind, exhibited evidence of a change of heart by the manner in which he interpreted, and by his own fervent addresses to his countrymen. His

wife too, soon gave evidence of a saving change: and both were baptized.—This scene fixed deep impressions on the hearts of the Indians. After several weeks of those cheering prospects, Mr. B. returned to Crosswicksunk. Here he found numbers of the Indians under deep concern for their souls. He preached from the text, "And whosoever will, let him take of the waters freely." The effect was surprising. But few in the assembly appeared with dry eyes. Under another sermon, *on the love of God*, most of the assembly were in tears; and some uttered bitter cries. Most of them seemed in an agony to obtain Christ. One woman had before expressed her joy in the Saviour. Two more in this meeting gave evidence of a change of heart. Being asked what they wanted God should do for them? they replied, "they wanted Christ should wipe their hearts quite clean." The scenes that followed were indicative of the most remarkable power of the Redeemer's grace.

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FROM IRVING'S ORATIONS.

What they lose who die without a living faith
in CHRIST.

"You lose God's presence in which all creation rejoiceth. You lose God's capacity to bless you with his manifold blessings, which the cherubim & seraphim can speak of better than a fallen man. You lose the peace and perfect blessedness of heaven, which from this earth we can hardly catch the vision of. Have you suffered spiritual oppression and drowning from fleshly appetites? freedom from this you lose. Have you groaned under the general bondage of the creature, and called for deliverance? this deliverance you lose. Have you conceived pictures of quiet and peaceful enjoyment amidst beautiful and refreshing scenes? the realities of these you lose. Have you felt the ravishment of divine communion, when the conscious soul breathes its raptures but cannot utter them? the eternal enjoyment of these you lose. What Adam and Eve enjoyed within the unblemished paradise of Eden with the presence of God—you lose. What Peter and John felt upon the mount of transfiguration, where they would have built tabernacles and remained forever—you lose. Can you think of this world's fare with contentment? If you are wicked, how do your sins find you out, or overhang you with detection. If you are holy how do your desires outrun your performance, & your knowledge your power; how you fall, are faint, are backsliding, are in darkness, are in doubt, are in dismay! You are not content with this world's fare, you long after something higher and better; hence the perpetual cheering of hope, and instigation of ambition, and thirst after novelty, and restlessness to better your condition. When man cometh to wish, to expect, to la-

bor or care for nothing higher or better than the present condition, he is supremely miserable. God hath left these witnesses within our breasts out of whose mouth to convict us: he will say, 'Ye strove after something happier. 'Twas the labor of your life to reach it. I let down heaven's glory to your eager eyes. You put it away; therefore be it put away from your habitation forever. Oh, ye who labor by toil and trouble to exalt your condition, will ye not exalt it far above the level of thrones or principalities, or any name that is named on earth!'

"Would that, like St. John in the Apocalypse I had seen, or like Paul in the trance I had felt, the glories of heaven, that for your sakes I might unfold them! I have spoken of the removal of earthly disasters and embarrassments, which cleave to the lot of the religious in our kind and to the lot of the wicked in another kind. But the removal of these is nothing. I have spoken of the gratification of all Nature's hungerings and thirsting after truth, knowledge, goodness, and happiness. But this is nothing, these distresses, these desires, pertain to a weak and fallen creature. It behoves to speak of the enjoyments and desires of angels—of their fervors, their loves, their communions. But who can speak of them?

"Yet if emblems can assist you, then do you join in your imagination the emblems and pictures of heaven. What is the condition of its people? That of crowned kings. What is their enjoyment? That of conquerors triumphant, with palms of victory in their hands. What their haunts? The green pastures by the living waters. What their employment? Losing their spirits in the ecstasies of melody, making music upon their harps to the Lord God Almighty, and to the Lamb forever and ever. For guidance—the Lamb, that is in the midst of them, shall lead them by rivers of living waters, and wipe away all tears

from their eyes. For knowledge—they shall be like unto God, for they shall know even as they are known. For vision and understanding—they shall see face to face, needing no intervention of language or of sign. For ordinances (through which the soul makes imperfect way to her Maker) there is no temple in the city of their habitation, for the Lord God Almighty and the Lamb are the temple thereof. There shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever; nay, the very sense hath its gratifications in the city of God; the building of the wall is of jasper, the city of pure gold like unto clear glass; the foundation of the wall garnished with all manner of precious stones; every one of the twelve gates of pearl. Now what means this wealth of imagery drawn from every store house of nature, if it be not that the choicest of all which the eye beholds or the heart is ravished with—that all which makes matter beautiful and the spirit happy—that all which wealth values itself on and beauty delights in, with all the scenery which charms the taste and all the employments which can engage the affections, every thing, in short, shall lend its influences to consummate the felicity of the saints in light.

“Oh, what untried forms of happy being, what cycles of revolving bliss, await the just! Conception cannot reach it, nor experience present materials for the picture of its similitude; and though thus figured out by the choicest emblems, they do no more represent it, than the name of Shepherd does the guardianship of Christ or the name of Father the love of Almighty God.”

A NEW YEAR'S EXHORTATION.

Eph. v. 15, 16. See that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil.

Let those who are yet in the morning of life, and have lost but little of their time, press forward with vigor to the end of their journey, without suffering themselves to be drawn aside by youthful lusts or irregular desires. Let those who are in the middle of their course, remember, that their sun will soon decline to the west, and may, even before that, be obscured with impenetrable clouds and darkness: That therefore it becomes them to work, whilst the light is with them; and whilst their faculties are yet fit for labor and application. And as to those who have almost finished their course, but without answering the great ends for which they were sent into the world, who are grown gray in sin, as well as in age,—what language can paint their folly in its proper colors? What eloquence can rouse them to a state of serious consideration? What voice can impress upon them, with effective energy, these awful words? Awake thou that sleepest, arise from death. You have no time to lose. Summon therefore all your vigor to escape for your lives, before it be too late. And may God inspire you with such a lively sorrow and compunction of heart, that you may truly repent you of your past sins, and be accepted into the kingdom of your heavenly Master, even at the last hour, though ye have stood all the day idle.—The present life is no more than the passage to a better, to an eternal and more enduring one. What then remains, but that we learn, from this great and important truth, the just value we ought to assign to each. We are placed for a short space of time, in this vale of affliction, by the hands of a wise and just God. Let us, therefore, do our several duties in it cheerfully, and agreeably to the gracious designs of his providence: let us endeavor, by an honest in-

dust, to provide for ourselves, and those who look up to us for support, the comforts and conveniences of life, and let us enjoy them, too, with a cheerful and contented heart; knowing, that every creature of God is good, if it be received with thankfulness. But, amidst all our comforts and best enjoyments, let us remember withal, that we have, here, no abiding city: a few short moments, and not one stone shall be left upon another, of all that we possess or admire. Let us not, therefore, make them the final objects of our happiness. Our bodies must remain upon earth, till our appointed time come, but our hearts and nobler faculties should be in heaven. Thither, therefore, let all our thoughts and affections ultimately tend. The span of life bears but a small proportion to the great circle of eternity; the pleasures of vice are utterly inadequate to the rewards of virtue. The one may give us a few short and transient glimpses of joy, the other will give us unchangeable and eternal happiness: "For he that doth the will of God, abideth for ever." *Dr. S. Carr.*

CARLISLE, JANUARY 2.

Number 26, closes the present vol. which will appear in two weeks from to day; we therefore request Agents and Post-Masters, who have received any instructions from subscribers to forward the same to this office by mail or otherwise. Subscribers who wish their papers discontinued, by paying, (if they have not) the amount due by them, can have it done. The postage on letters must be paid, to be attended to.

A GRIEVANCE OF PRINTERS.

We lately paid the postage of a

letter, (amounting to 25 cents,) which contained the information that the writer could not at that time pay us, but would as soon as convenient. Not a bad price for such chilling information.

GREEKS.

A respectable town meeting was held in this borough on Friday last, and resolutions passed favorable to the cause of the Greeks. Rev. F. Pringle, was called to the chair, and Rev. Joseph Spencer, appointed Secretary. Rev. Professor M'Clelland delivered a very animated speech on behalf of suffering Greece. It was resolved, that a committee of five in each ward, be appointed, "for the purpose of soliciting contributions in aid of the Greek cause; and that this committee meet at 7 o'clock P. M. on Monday 5th of January next, at the County Hall; and have power to meet on their own adjournment." Whereupon the following persons were selected.

South west ward—William C. Chambers, James Bell, Melchoir Hoffer, George D. Fuolke, James Underwood.

North west ward—Isaac B. Parker, James Hamilton, Robert M'Cord, James Givin, Jacob Squier.

South east ward—Benjamin Stiles, John D. Mahon, John Gray, Adam Hays, Jacob Bishop.

North east ward—George A. Lyon, James M'Kim, Benjamin Childs, Stephen Kerr, Thomas Gallagher.

It was also resolved that Mr. Joseph Knox, be appointed Treasurer of the fund, receive and transmit all monies to the agent in Philadelphia.

Our paper being filled up, when the proceedings of the meeting came to hand, they are necessarily excluded this week.

MUSICAL CONCERT.

We are gratified at being able to inform the benevolent of this borough, that a concert of sacred music, will be held on the 9th instant, in the Presbyterian church, in aid of the Poor of Carlisle. From the performances of this kind which have already taken place, and the talents which will be engaged in it at present, we are led to believe, those who attend will not be sorry when they leave it, that they paid 25 cents, for admittance; without taking into consideration the cause for which it is designed. No benevolent society now exists, whose object is to assist the needy, it is therefore reasonable to suppose, many remain unprovided with necessary sustenance and clothing, this cold season. Here, two objects will be accomplished, the hearers gratified, and the poor relieved. See notice, p. 384.

EDUCATION.

On this subject in the House of Representatives of the U. S. on the 16th ultimo, Mr. Kent of Md. offered the following resolution for consideration.

Resolved, That a committee be appointed to inquire into the expediency of making such an appropriation of the public lands to the purpose of education in those States to which no grants have yet been made, as will correspond in a just proportion with the appropriations which may have heretofore been made in favor of other States—and that said committee have

leave to report by bill or otherwise.—

It was ordered to be laid on the table.

University of Georgia.—This institution a few years since was in a languishing condition; several favorable circumstances has given it new vigor. The legislature of that state, in 1821, granted \$25000 dollars for the erection of a college edifice.

The Small Pox, or Varioloid, a species of disease similar to it, is spreading over the country, and in some instances carries death with it. It appears to resist the skill of the best physicians. It is still raging in Philadelphia, with great mortality. It is said, however, not to carry off those who have had the small pox, or who receive timely vaccination; while others seldom escape. We have been told, that it has made its appearance in Harrisburg.

LIBERAL BENEFACTIONS.

We promised in our last to give a list of liberal donations toward the object of Education, as published in the report of the American Education Society. We now comply with our promise; and have no doubt, but it will excite much attention in the minds of the friends of Science and the ministry.

“Within the last eighteen months, a gentleman in Norwich, Vt. gave 1000 dollars to the Union Education Society. A few individuals in Hanover and the vicinity, have subscribed five thousand dollars to assist the indigent students in Dartmouth College. A member of the Norfolk County Auxiliary Education Society gave 1000 dollars. Four friends of the Society in Monson, Mass. subscribed \$,500 dollars to the Monson fund for the support of Beneficiaries of the American Education Society in Monson Academy. Rev. Zephaniah Swift Moore bequeathed three-fifths of his estate amounting to 7000 dollars to the Amherst Collegiate charity Institu-

tion. Mr. Johnson of Pelham bequeathed 5,000 dollars to the same object, and a subscription of 30,000 dollars for the same has been obtained. A gentleman in New York has founded a Professorship in Auburn Theological Seminary. —The bequests of Mr. Sherard of New-York, to the General Theological Seminary of the Episcopal Church amount to 57,000 dollars. The bequests of Deacon John Withington of New-York, were 10,000 dollars to the American Bible Society—10,000 dollars to the Baptist Convention, and 5,000 dollars to Columbian College, D. C. A subscription of 20,000 dollars has been raised for the Theological Seminary at Brunswick, N. J. Another of 10,000 dollars for the Episcopal Theological Seminary, and others of nearly 5,000 dollars to the Theological Seminary at Hamden Sidney College, Va. Mr. John Oliver of Baltimore bequeathed 20,000 dollars for the education of poor children, under the care of the Hibernian Society in that city, and the Kidd fund in Ohio already gives instruction to 400 poor children. Mr. William Scott of Elizabethtown, N. J. has endowed a Scholarship in the Theological Seminary at Princeton, and William Walker, Esq. of Putnam county, Geo. another in the Columbian College, each by the gift of 2,500 dollars. Making a sum total of monies given and bequeathed within the last eighteen months, principally for the purpose of educating pious young men for the ministry, of two hundred and twenty-one thousand five hundred dollars."

AMERICAN MISSIONARY REGISTER.

The present number closes the fourth volume of this work—the first volume since it became the exclusive property of the *United Foreign Missionary Society*. To the former number of subscribers, about eleven

hundred have been added since the commencement of this volume. While the managers feel encouraged and gratified by this increase of patronage, yet they look with confidence to the religious community for still greater accessions. They consider it of essential importance to the cause in which they are engaged that the circulation of the *AMERICAN MISSIONARY REGISTER* should be widely extended; and would respectfully and urgently solicit, in its behalf, the influence of its present patrons, of ministers of the gospel, of the officers and managers of auxiliary societies, and of the friends of the missionary cause throughout the country.

As the next number will commence a new volume, it is desirable that the names and residence of new subscribers should be forwarded to the editor as early as practicable.

The managers would also be gratified by an early remittance of the monies now due for the *REGISTER*.

OBITUARY—*Communicated.*

DIED, at Newville on the 27th inst. of a short illness, Mr. *James Ramsey*, aged about 38 years.

While we record the melancholy and untimely exit of Mr. *RAMSEY*, it is due to him, to his sorrowing wife and two small children, to state, that as a husband and father, he was peculiarly affectionate and indulging; and as a friend, he was zealous and sincere. In his death, society has lost a most useful and upright citizen; and the church a member, who had uniformly adorned the doctrine he professed. But in no department of life will his loss be more forcibly felt, than in that of the Sabbath School. Since its commencement in this place, he continued until the week before his death, the same steadfast and unwearied laborer, in that work of faith and labor of love. With respect to him, we may truly say, that the Sabbath School has

lost one of its main pillars. Indeed the melancholy sadness which marked the countenances of the large procession, that attended his remains to the narrow house, shewed, that all were sensible of the loss society had sustained. Here, was no need of those superficial gewgaws, called *fashionable mourning*; such as *crape, gloves, handkerchiefs, ribbons, &c.* No, being in his life, "an Israelite indeed, in whom there was no guile," he always despised the unmeaning formalities of a fashionable world. There was no need of any other marks of sorrow, while performing this last tribute of respect to his remains, than that which came directly from the heart, and this was genuine sorrow.

But, as our loss is his unspeakable gain, let us not "mourn for him as for those who have no hope," but endeavor to imitate that humble resignation to the sovereign will of an all wise God, that was manifested by an holy Aaron, under circumstances still more trying: Having lost his two sons by a sudden and extraordinary stroke, it is said of this saint of God, "That he held his peace." He opened not his mouth because it was the Lord that done it. Those apparently calamitous circumstances, which frequently occur to the people of God, being in reality blessings in disguise; as they are the will of Him who doth all things well; and who hath promised that all things shall work together for good, to them that love God, to them who are called according to his purpose. Let those of us, therefore, who are still continued in this world of sin and sorrow, take that solemn warning "be ye also ready," for in the death of Mr. Ramsey, we find, that no outward circumstances,—such as vigor of body, a good constitution, supported by a life of temperance,—forms the least barrier against that irresistible mandate, "prepare to meet thy God."

MICHIGAN TERRITORY.

A clergyman in Detroit writes to the Editor of the New Haven Religious Intelligencer, that "this region is indeed very destitute, although there is a Missionary at Mackina, and another at Green Bay. I have no brother clergyman of Congregationalist, Presbyterian or Baptist order, any where near. At the Mission Station among the Ottawas, on the Maumee, of the Lakes, within the northern boundary of Ohio, there is a clergyman, but his labors cannot extend beyond his more immediate charge. The Methodist brethren faithfully take their circuits about us, and regularly preach in Detroit. They do good: and the vineyard seems to be fast improving in its state of cultivation."

SICKNESS.

There is something in sickness that breaks down the pride of mankind—that softens the heart, and brings it back to the feelings of infancy. Who that has suffered in advance life, in sickness and despondency; who that has pined on a weary bed in the neglect and loneliness of a foreign land—but has thought on the *mother* 'that looked on his childhood,' that soothed his pillow, and administered to his helplessness. Oh! there is an endearing tenderness in the love of a mother to a son, that transcends all other affection of the heart. It is neither to be chilled by selfishness nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame, and exult in his prosperity; and, if diversity overtakes him, he will be dearer to her by misfortune; and if disgrace settle upon his name, she will love and cherish him; and if all the world beside cast him off, she will be all the world to him.

Sketch Book.

THE CARRIER'S ADDRESS TO THE
PATRONS OF THE RELIGIOUS
MISCELLANY.

'Tis gone! The shadow of a cloud,
Or early dew from off the lawn,
'Tis now encircled in the shroud
Where all the other years have gone!
Thus we, dear patrons, soon shall fly
To seek for rest, for peace, for joy;
Then, may we soar to yonder sky,
And dwell where pleasure has no cloy.—
'Tis New-Year! Let my verses tend
Some simple truths to bring to mind;
And thus secure th' important end
For which my rhyme has been designed.
When Christ was ready to return
Up to that heav'n from whence he came,—
"Go preach," (said he) "to those who mourn,
To poor and wretched, blind and lame,—
The Gospel, which to you was given;
That Gospel which is not of men,
Which came from God, whose home is heav'n;
I will be with you to the end."
This great command, of him who died,
His Church is lab'ring to fulfil;
In chariots, oh! Immanuel ride,
Subdue the nations to thy will.
The weekly news that greet your ear,
Does not relate to things of state,
But such as Christians love to hear;
And such as wicked men do hate.
The darkened Islands of the sea
Have heard the word of God, and live.
And nursing kings, once dead, we see,
Who to him songs of praises give.
The Hottentots, now kneel in prayer;
The Zealanders, their foes release;—
And humbly join, together, where
They meet their maker, God, in peace.
The Africans, ill-favored race,
Degraded by th' ungrateful white,
Now often seek their Father's face,
And find acceptance in his sight.
The Sandwich Isles begin to bloom;
The films of darkness flee away;
The dreary night of death and gloom
Is banished by the Gospel's ray.
Our Sabbath Schools are prospering;
And oft by infant lips is sung,
"Hosannah to the heavenly King,
In highest strains, by ev'ry tongue!"
The Missionaries! honored band;—
Oh! pray that they success may have;

That 'gainst all sin they boldly stand,
And to the end be strong and brave.
Pity the mother's darkened mind
Who drowns her babe, to cleanse her sin.
Pray that benighted souls may find
The "Way," by which they must come in.—
'Tis custom, I confess, that brought
The Carrier, to-day, to you;
Yet let it not, dear friends be thought
I'm troublesome;—your gifts are few.
To him who bears the kind of news,
Which Christians delight to hear,
The liberal hand will not refuse
A trifle in its gifts to share.

THE CARRIER.

January 1, 1824.

CONCERT

There will be a concert of Sacred Music held in the Presbyterian Church in this place, on Friday evening the 9th inst at 6 o'clock, for the benefit of the poor of this borough. Tickets of admission 25 cents, Children half price, to be had at Messrs. Bell and Ulerich's taverns—also at the Stores of Messrs. Knox, Gallagher, Lane, and Childs, and at the doors on the evening of performance. The following named persons are appointed a Committee to receive and dispose of the money—viz. Melchoir Hoffer Sen. Andrew Blair, Leonard Keller, Frederick Sharretts, and Robert M'Cord.

DICKINSON COLLEGE.

A meeting of the Board of Trustees of Dickinson College will be held at the Inn of *James Bell*, on Friday evening the 9th of January next, at 9 o'clock, P. M.

James Hamilton, Sec'y.

Jan. 1, 1824.

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FLEMING AND GEDDES,

Carlisle

AGENT.

Mr. Samuel Perly, *Harrisburg*, has been appointed agent of the Religious Miscellany for that place, and is authorized to receive subscribers, and money due this establishment.

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